

# LANTERN

+++ NUMBER 19 +++++ AUTUMN 1977 +++

## introduction

If any reader of Lantern has thought of late that the magazine was becoming a bit dull and stright-laced, then they will have their illusions rudely shattered after reading the latest article from the prolific pen of Mike Burgess. No prizes for guessing the subject of his article...although he assures me that this will be the very last time that he ever mention mysterious stones. I'll believe that when I see it. Seriously though, if Mike sticks to his word then this would be as good a time as any to acknowledge the contribution his research has made to the recording of East Anglian folklore.

Also in this edition of Lantern is the second part of the Black Shuck survey plus all the usual tit-bits from the four corners of East Anglia. As always we in the BSIG are pleased to receive information for inclusion in Lantern, be it press-cuttings, articles, book reviews or comment. Any stuff you have can be sent to the address on the facing page.

Ivan Bunn; Editor.

### BOOK REVIEW

'A LITTLE HISTORY OF ASTRO-ARCHEAOLGY' by John Michell: Published by Thames & Hudson; 96pp; price £3.50

Subtitled "Stages in the Transformation of a Heresy", this latest book from John Michell is a potted version of all his previous books on the subject of alignments, geomancy and astronomical orientation. Although a rather slender volume for the price, the lack of pages is amply compensated by a wealth of photographs and old prints, 75 in all, many of which are new to me. I'm not sure whether or not Michell is meant to be writing for a younger audience here, but for once I can actually comprehend what he's talking about. "A Little History" isn't a detailed account of geomancy by any means (which was a pity in one or two places), but for a relative newcomer to the subject I'm sure it will prove invaluable. The author, predictably enough, begins around the 'Stukely and Stonehenge' era, moving smoothly through Lockyer, Watkins (only two pages!), Hawkins and Thom, together with a rather baffling and exotic resume of astro-archaeology in Nazi Germany. A rather comical line in this section (well it made me laugh) is where he lists the various sites used in German alignments, then adds the following line:- "Also included were Abdeckereien, which we translate from the dictionary as 'knackers' yards but cannot in this context explain"(!). I know the Nazis were a funny lot, but that's ridiculous! Michell certainly seems more confident than I am that all the current theories about prehistoric astronomy will soon be accepted by all 'right thinking' scientists everywhere. In his own introduction he says that this book "...is designed to illustrate the stages by which a new idea...promotes itself in status from Lunacy to heresy to interesting notion and finally to the gates of orthodoxy.." From what I can see at the moment, those gates are being firmly padlocked and barred, and who can blame them when, on the very last page, Michell fleetingly but ominously (on p10)

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# STONES AND THINGS

M. W. BURGESS

In Lantern 14, with a last article on the subject, I decided to finally bury my preoccupation with mysterious stones in East Anglia (deep sighs from all round!). But now, five issues later, I'm back with a few more. However, this time I'm mixing them with some other local oddities such as tunnels, wells and mounds (mainly because I couldn't think of anything else to write about). But enough of this frivolous banter in such a scholarly and academic magazine (chortle), and on with the intellectual stimuli....

Firstly, new stones: well I haven't actually tripped over any hitherto undiscovered boulders in my travels (though I did stub my toe on that brick when...get back to the subject, idiot!) but I have come across one or two mentioned in books. Down at Letheringham, Suffolk, there is, or used to be, a stone at the foot of a gibbet on Draggov's Hill that...screamed when kicked (well, wouldn't you?). And how, you may well ask did the hill come by that unusual name? I'm glad you asked me that because the tale is as follows:- One day, the local Sherriffs were casually dragging (get it?) a convicted man up the hill to be hanged. As they reached the gibbet, one of his heels struck the stone, which immediately let out a blood-curdling shriek. Oddly enough, they dropped the unfortunate felon and vanished down the hillside faster than a pair of constipated camels! The villain, though rather baffled, was of course highly delighted at his narrow escape and gave the stone another kick for luck. The resultant scream caused him to have a heart attack and he fell dead on the spot. I'm not sure quite what the moral of this story is, except perhaps never kick a gift-stone in the mouth, 'cos it might bite your toes off!

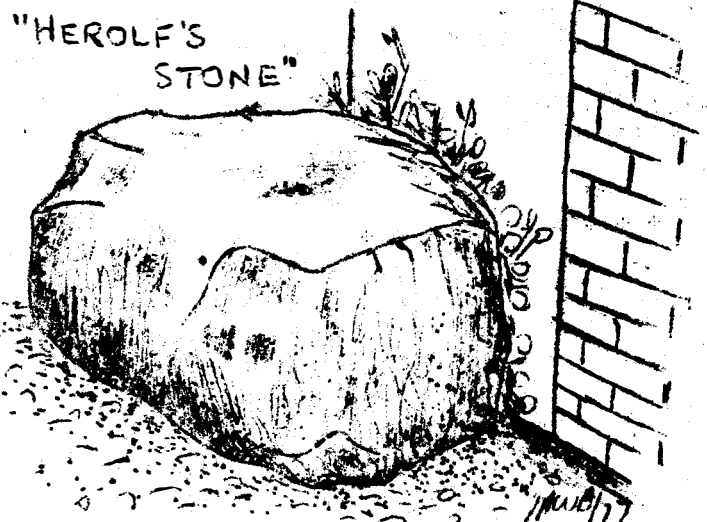
The next stone is to be found in far flung Essex; Ingatestone to be precise, and here I'll quote the East Anglian Magazine on the subject: 'The stone was, according to tradition, provided by the Romans to mark a mile along the road by which the legions marched from station to station. It was the invaders who eventually built

up the name of Ingatestone as the 'meadow at ye stone' and then defined other 'ings' in the vicinity.' Perhaps one of these days I'll get enough courage to point my Suzuki in the direction of Essex and search out some of the rocks in that area.

It has also been brought to my notice (via 'Suffolk Churches and their Treasures') that erratic boulders can be found in the footings or fabric of the following churches: Bramford, Withersdale, Monk Soham, Sproughton, Mettingham, Washbrook and St. Peters at Ipswich.

Now for some up-to-date news about stones that I've mentioned in previous articles....I said in Lantern 14 that the stone on Rush Green near Harleston had gone, but as it is hidden by bramble bushes, it might not be. Now I find that tradition says it's immovable. Here also were burnt the martyrs of Bloody Mary's reign (excuse the language) "the chief prosecutors being Sulyard of Wetherden and Tyrell of Gipping." Aha, says he wonderingly, time to get the old walking stick and have a good prodding in the bushes!

The stone in the Norfolk Harleston is usually called 'Herolf's Stone', but I find now that it is also known as the 'Harold Stone', it being part of a sandstone block from which the king of that name once allegedly mounted his horse. Mind you, the king never said that he'd actually been to the town, only seen it on a map somewhere.



Now to the far-famed Parham Pillars (illustrated on front cover, Ed). I stated way back in the mists of Lantern that the stone balls on top of these pillars turn round when they hear Framlingham church clock strike midnight. Well,,,I've since learned that even an eagle perched on top of a ladder can only just see the balls revolving! Personally, after ten whiskies I'd



\*\*\*\*\* BOOK REVIEW \*\*\*\*\*

\* **THE INVISIBLE COLLEGE** by Dr. Jacques Vallee.. (EP. Dutton, New York).

\* Dr. Jacques Vallee, one of the most scientific ufologists, whose previous

\* works (I) are to be found on every serious ufologists' bookshelf, adds a very

\* interesting and thought-provoking book to the already bulging UFO library. While

\* his first two books were very analytical and scientific in nature, "Passport

\* to Magonia" was more philosophical and speculative. "The Invisible College" is

\* the result of 25 years study by a group of scientists observing every aspect of

\* the UFO phenomena and its effects on the human race.

\* In particular, careful comparisons of personal contact with UFO phenomena

\* are made in the book, especially those contacts which have resulted in the wit-

\* ness gaining paranormal abilities with, the witness believes, the help of extra-

\* terrestrial visitors.

\* The theory presented by Vallee of the origin and purpose of UFOs cannot sat-

\* isfactorily be put over to the reader in a book review, but in short the Invisi-

\* ble College of scientists believe that the idea that the UFO phenomena is a form

\* of human control system deserves a leading place among the many UFO theories.

\* Whether the "control system" is a natural part of the makeup of the human race,

\* or whether it is implemented by some higher intelligence, cannot be determined

\* at this stage.

\* The book puts forth a theory which cannot easily be pushed to one side, the

\* basis of which presents a better argument, in my opinion, than does the general-

\* ly accepted extraterrestrial hypothesis.

\* References:- (I) 'Anatomy of a Phenomena' - J. Vallee.

\* 'Challenge to Science' - J and J Vallee.

\* 'Passport to Magonia' - J. Vallee.

\* 'The edge of Reality' - J. Vallee with J.A. Hynek.

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# BLACK SHUCK

PART TWO  
by  
IVAN BUNN.

In Part I of this short 'black Shuck' survey, I tried to illustrate some of the many guises and forms in which this creature has been seen, and also to show some of the ambiguities that occur between alleged 'first hand' encounters and the legends. In this second part I intend to illustrate a few more encounters including what might be termed 'deviant types', and also to discuss Shuck's origins.

I ended part I with a couple of encounters with a seemingly invisible phantom dog. Details of another were sent to me by a Norfolk man. This incident occurred one night in May, 1945, on the road at Hilgay, Norfolk close to a bridge over the river Wissey. My correspondent writes "...I was aware of a faint baying as of a hound...after a few minutes the baying seemed to come from the right hand side of the road and was even louder, in fact quite ear-splitting...it was accompanied by the noise of a chain or something being dragged along the road...I broke into a run, but after a few minutes I had to slow down... the noise was much fainter and I realised that this was the first time in my life that I had been afraid of a dog, my hair was literally standing on end, but why I could not understand... I love dogs and have never been afraid of the fiercest in all my life..."

There are many more eye-witness accounts similar to this, but space does not permit room for them all here. I now want to move onto what I call the 'deviant' type black dogs, or similar creatures, which although strictly speaking are not dogs, they still fit into the overall picture.

Last century a former dweller in Clopton Green, Suffolk, saw a 'thing' with two saucer eyes, on the road to Woolpit the night before he died. It would not move out of the way and grew bigger and bigger and it said "I shall want you within a week." (I). This case is unique in that it is the only one that I have come across in which the creature actually speaks. The growing ability does seem to have parallels in Germanic folklore with a 'black poodle' which drops onto the backs of unsuspecting wayfarers and then grows bigger and bigger until the unfortunate person died. In the same parish, at Clopton Hall, a very strange crea-

ture gtuands guard over a hoard of gold. It has the body of a monk and the head of a dog. (3) Another, in fact the only otherdog, that I have come across that guards treasure is said to haunt Ranworth Hall, Norfolk. The dog here is the normal run-of-the-mill 'large black dog', but there does seem to be a link admittedly somewhat tenuous, with Clopton Hall as the treasure that it guards is said to have been buried by monks from nearby St. Benets priory (4).

Yet another 'peculiar creature was seen 'many years ago' sitting on the bars of the tollgate near the Horse and Groom Inn at Melton, Suffolk. This creature had the head of a donkey and the body of a dog, with a velvet smooth hide. According to the story, a man by the name of Kemp tried to grab the creature but it promptly bit his thumb and disappeared, leaving him scarred for life (which I think was very fortunate considering the usual outcome of encounters with these creatures!) (5). A very strange creature is said to frequent the road between West Wrattling and Balsam, Cambridgeshire, at a place called Slough Hill. On one occasion it was seen by a policeman named Taylor who described it as being a cross between a big, rough-coated dog and a monkey with big shining eyes. Sometimes it shuffled along on its hind legs and at other times it whizzed along on all fours. This creature is aptly name the 'Shug Monkey' (6).

We have come a long way from the 'traditional' Shuck dog, but despite this, all the creatures described do have a number of common denominators and I feel that it would be unwise not to include them in this study.

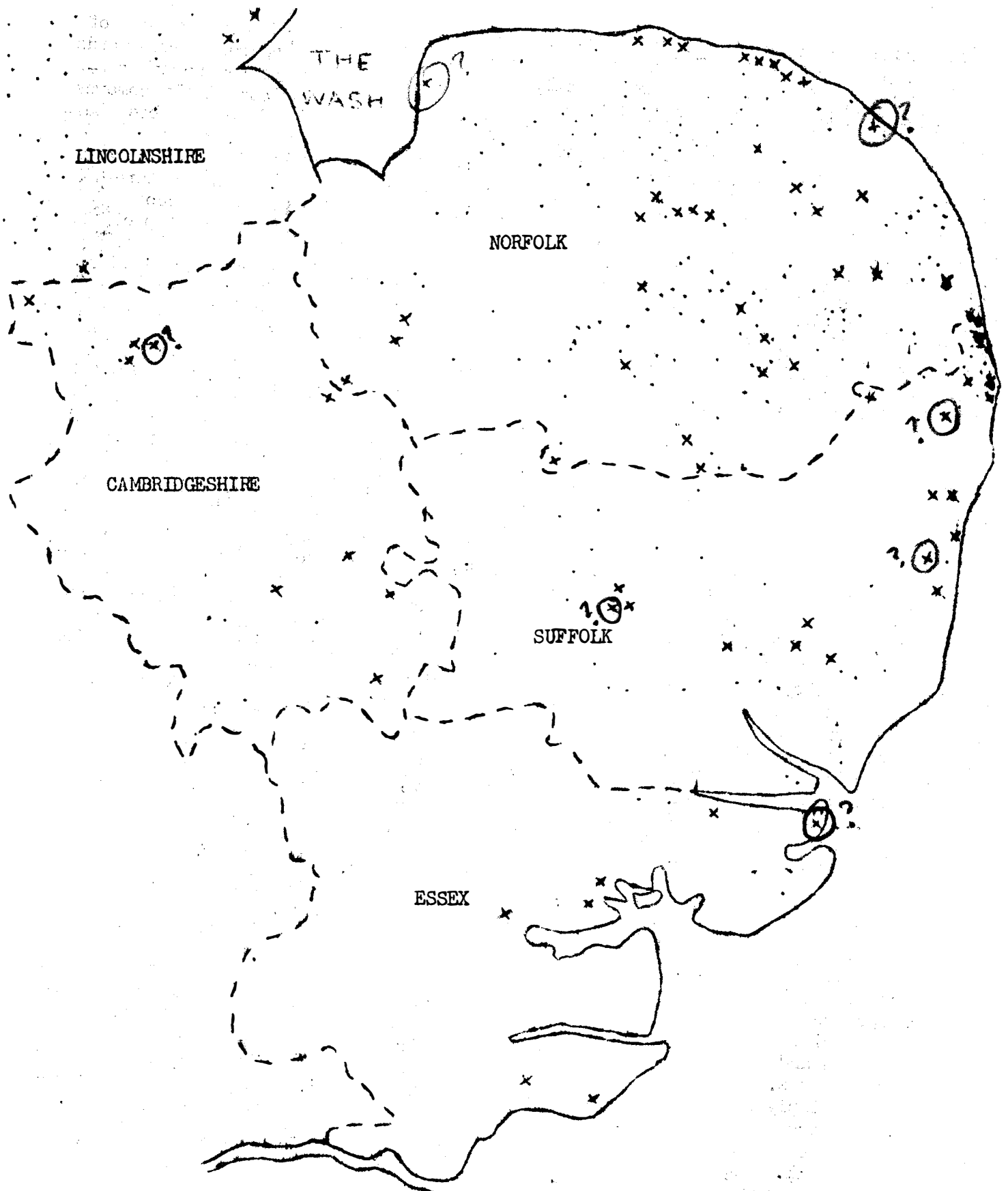
Although I have called this series of articles 'Black Shuck', this title is somewhat erroneous in that I now intend mentioning a couple of encounters with White dogs which have occurred in East Anglia and which, despite their colour, do exhibit typical black dog habits. A headless, white dog story is current at Mistley, Essex. A few years ago the animal was seen trotting up and down a hill near the railway station. It is said to be a portent of death in an un-named local family (7). At Harwich, Essex, a pack of white hounds is said to haunt the harbour. These dogs are also said to be a portent of death and disaster and local tradition avers that they were seen, running along the quayside, just before the terrible floods that struck the east coast in the early 1950s. (8).

Leaving the actual stories now, I intend to pass onto some accounts which give the origins of Shuck. Traditionally, his origins are of the sea. Naturally they vary in detail from story to story, but the underlying theme is the same. I will cite a typical example which comes from Cley, Norfolk.

"...nearly 200 years ago, a sailing ship was driven ashore during a feircé storm, everyone of the crew perished, the captain, seeing his ship was breaking-up grabbed his pet dog, a large wolf-hound, by its collar and then leapt into the boiling breakers. The huge waves engulfed both man and dog and they were drowned. The man was buried in Salthouse churchyard, the dog was buried on the beach. Soon afterwards people heard and saw a large dog howling and running and seeking its master..." (9)

In other versions of the legend the scenario is the same but the dog has two masters who are buried in widely seperated churchyards on the north Norfolk coast (usually Sheringham and Overstrand) although some versions put them as far apart as Hunstanton and Great Yarmouth. The ghost of their dog is then said to run between the two graves. Quite often the ships and men are said to be 'Viking', while other versions simply state that the dog 'rises out of the sea'. There are a few exceptions to these origin stories. In one of them at Blickling Hall, Norfolk (see Pt.I) although the dog doesn't originate from the sea, he does come from a large lake near the hall. So, as mentioned in the last issue, water plays an important part in another aspect of the Shuck stories.

Mentioning 'Vikings' brings me to another aspect of my research into the Shuck legends, in fact to the reason why I embarked on the trail of the Black Dogs in the first place. I hope to establish if there was definitely a connection between these creatues and 'Odinn's Dog of War' tales of whom were brought over by the Vikings - a popular theory, often quoted as fact, by numerous writers. Unfortunately, far from getting close to the answer, I came up against more contradictions and ambiquities than I ever imagined possible. At first glance, the map certainly



# EAST ANGLIA

x Black dogs.

• Scandinavian place-names.

- - - Boundaries

Drawn by I.A.W. Bunn, September 1977.

Scale: 4cm = 20 miles.



does seem to show a connection between the places where Black Shuck has been reported and those towns and villages whose names have apparent Scandanavian origins. Individually the legends do not tie-up with any particular place-name (which perhaps is too much to hope for), but at first glance the evidence does seem to be fairly conclusive, but a closer study reveals many anomalies in this theory. For instance, if the number of Black Shuck stories can be equated with the number of Scandanavian place-names, why then are there no reports of the creature in the area of Lincolnshire, immediately north of Peterborough? Where, in an area of only a few square miles are to be found over thirty villages whose origins are almost certainly Scandanavian. Even back in the 1930s when Ethel Rudkin did her survey of Lincolnshire Black Dogs (10) she did not record sighting or legend in this area.

Likewise in the area around Thetford, Norfolk which was the scene of many Scandanavian raid, battles and settlements, but only one black dog. Surely if the 'Viking Theory' is to stand the test then there should certainly be many more legends or stories from these to areas?

However, perhaps when considering this 'Viking Theory', with must also consider the Scandanavian view of black dogs, especially in mythology - and ask the question 'Did Odinn really have a 'dog of war'', and if so was the story powerful enough to have left its mark so deeply imprinted so as to remain with us for the last Millennium? Now, I do not profess to be an expert on Scandanavian mythology, but try as I may I cannot find any real, specific reference to the god Odinn having a dog of war. About the closest that I managed to get after reading many books on the subject, was this remark from E.O.G.Turville-Petre (II):

"...in norse tradition, as in that of many other peoples, the wolf and sometimes the dog, are the cruel demons of Death and Destruction. Such beleifs could well arise independantly amongst peoples who had experience of wolves"....like Odinn's ravens, the wolf haunts the battlefield devouring corpses, for this reason he is Odinn's dog...the 'Bitch of Wounds'..."

This then is the only reference that I can find to 'Odinn's Dog' of war and considering that he was 'famous' for much more than this it seems, to my mind at least, unlikely that Odinn is the source of the Black Shuck legends. However, as the both the Scandanavians and the Anglo-saxons developed from the same North-Germanic stock, it is not overstretching the point to suggest that the Anglo/Saxons developed one series of myths and legend centred round the dog/wolf and personified by the god 'Woden' - whilst the Scandanavians developed another, similar series of myths and legends around the dog/wolf and personified by 'Odinn'. Therefore it could be suggested that 'shuck', in one form or another, predates the vikings by many centuries and was around long before they ever set foot in this country.

Whatever origin theory one decides upon, one point is undisputable and that is the age-old tradition that always associates Black Shuck with death or evil and the devil. From Anglo-Saxon times onwards the black dog image has been used to frighten the ordinary people. Even the the christian clergy used it to frighten wayward parishioners back to church. For some reason they new that they could frighten parishioners more with a black dog image than all the demons of Hell. Not even dragons seemed to carry the deep-rooted fear that the dogs did (12). It has been suggested that, in more recent times, smugglers of the East Anglian coast made up the Shuck stories to keep people indoors after dark. I have my doubts if they actually invented the stories, but no doubt they used the old tales to this end knowing, perhaps almost instinctively, that the image of Black Shuck would do more to frighten people than all the ghoulies, ghosties and long-legged beasties imaginable!

All this however is over-simplifying the case, because Black Shuck and all the other phantom dogs of East Anglia cannot simply be shrugged off as myths and legends because many, many people today still claim to see the creature and if this is the case, Shuck must be more than legend for it is not possible to meet a legend on a dark night!...or is it?

This concludes the second part of my Black Shuck article. In the next issue I will conclude the series with an examination of the names given to and associated with him, and space permitting, will also include a glossary of all the places in east Anglia where the Black Dog has been seen.

## REFERENCES:

- (1).
- (2). 'Dog'; Patricia Dale Green, 1966.
- (3).
- (4). Norfolk Folklore Notes; W. Gerish (un-published) 1898.
- (5). Eastern Daily Press 2nd July, 1894.
- (6). There are Ghosts and Witches; James Wentworth Day; 1954.
- (7). Correspondence to writer from C.T. Palmer of Leiston.
- (8). East Anglian Daily Times 22nd January 1973.  
See also; 'Forgotten Folktales of the Eastern Counties' by R. Tongue.
- (9). East Anglian Folklore and Other Tales; Barrett and Garrod; 1976.
- (10). 'The Black Dog' by E. Rudkin; FOLKLORE VOL 49, 1938.
- (11). Myth and Religion of the North; E.O.G. Turville-Petre; 1964.
- (12). 'The Reporte of a Straunge & Wonderful Spectacle' A. Fleming, London. A 16th century religious pamphlet giving details of a visitation by the devil to the churches of Bungay and Blythburgh in the form of a black dog.

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## E. ANGLIAN FORTEAN MISCELLANY

From 'The Globe' September 2nd, 1902:-

"It is undoubtedly the moist heat after heavy rains which has produced throughout the country a great fungoid growth. From all parts come stories of huge mushrooms, both of the so-called horse variety, and the common meadow kind, and only a few days ago a mushroom forty-five inches in circumference, and weighing two pounds eleven ounces, was found at Bradwell-on-Sea in Essex.

On a balcony at the rear of Broke Hall, Nacton in Suffolk, there stands a wooden effigy which appears to be the figure-head from an old sailing vessel. Shortly before the latest purchase of the Hall in 1948, photographs of the building showed no such figure, and in fact, it seems to have simply appeared overnight. All previous occupants of the Hall denied any knowledge of the statue whatsoever, and it has still not been identified with any known vessel, nor its mysterious origin.

Earlier this year (1977), there came reports that thousands of elastic bands had been found strewn over a wide area deep within a dense wood near Stowmarket. As yet, the only plausible theory put forward to explain this phenomena is that nesting starlings, mistaking the elastic bands for worms, took them back to the wood, where they were later disgorged en masse.

The following is quoted verbatim from 'Norfolk Places' by Jane Hales:-

"...nearly two centuries ago occurred two remarkable events within the parish (of Stody). First, there was a blackbird which astonished everybody by crowing 'like a cock...near as loud as one of the Spanish breed called Bantam...'

The other happening was more ominous. Someone who was wandering in the half-light of Sunday morning, June 15th, 1788, discovered that a large space of ploughland had fallen in, leaving a gaping pit near the road to Briston and Melton Constable. Yet there had been no 'agitation of the air, shock to the earth, or the least subterranean noise.'

The next day another smaller depression was found in a grass close. 'Numbers have been at and continue resorting to the spots of wonder; whilst the curious may employ their powers to account for such awful phenomena, the parishioners are thankful the above locally happened where neither man, beast, ediface (or a blade of corn, were found to receive the least damage. 'The ditch by the road had been riven asunder, and there were fissures in the highway, and somebody remarked the pit looked like a large lime kiln. It was found to be twenty-seven feet deep and two hundred and ten in circumference.'

M. W. BURGESS E.S.N.A.



This was reported, filed away, and nothing more was heard. However, at the end of July 1977, roadworks reached the site, and mechanical diggers were called in to prepare the site for an interchange. A digger struck an object, which was removed and found at Ipswich museum to be a Saxon beaker. Thinking that this might be a sign of a Saxon cemetery, archaeologists were called in. They discovered six skeletons, but they did not have grave goods, so they were not pagan, and were not orientated east-west, so were not Christian. It was then pointed out that the site had formerly been a crossroads, was the highest point in the neighbourhood, and stood on a Parish boundary. The official explanation was that the crossroads had sported a gallows, and the skeletons were those of miscreants executed at the site. No mention of the possibility of suicide or heretic burial was made, though tradition assigns their inhumation to crossroads.

Nigel Pennick.

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\* U.F.O NEWS \*

Lectures given by such distinguished personalities as Charles Bowen, editor of Flying Saucer Review, and Bernard Delair of Contact UK, balanced well with others in the programme - in particular one very interesting talk given by John Hind of the Irish UFO Centre and a rather controversial one given by Robert Morrell the Chairman of NUFOIS.

On the whole the conference was well attended, with members of the public joining ufologists for the morning session. Full marks to NUFOIS in conjunction with NUFON for an interesting day. My only disappointment being that we have to wait another whole year for the next one!

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# NEWS ROUND-UP

BACK TO BORLEY AGAIN.

On the night of July 30, five members of BSIG's Psychological Research Section visited Borley Church again, this being the third investigation carried out there by the Group.

It was hoped that this would have marked a turning point in the investigations as permission was obtained to let three of the investigation team spend the night locked in the church. This they were able to do but unfortunately a proper scientific investigation was not possible due to the number of drunks, rabble-rousers and non-descripts that visited the church throughout the night. At one point in the early hours of the morning there were no less than ten cars parked by the church, and at around 0130 a party of campers arrived and commenced to pitch their tent outside the church porch. Fortunately the BSIG team, with a little help from the local police and a flashing blue light were able to persuade them to move on!

Unfortunately, nothing out of the ordinary happened, but because of the noise and disturbances from the many visitors, it is doubtful if the investigation team would have heard or noticed anything even if it had happened.

## NEW EQUIPMENT.

The weekend was not completely wasted however, as it gave the Psychical Research Section a chance to try out some new and improved equipment which worked very well.

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MORE RESEARCH INTO THE  
SEA PALLING HAUNTING.

During August two BSIG members returned to the Hall Inn, Sea Palling (the scene of two investigations- to undertake some more research into the history of the building, in an attempt to corroborate some of the 'information' obtained at seances held there. Mrs.A. Skipper, the propriter, gave the investigators permission to inspect the Deeds of the building, but

although quite a bit of information was obtained concerning the history of the place, nothing that could remotely be connected with the haunting and sea-nce findings was found.

Further research has been carried out at the Norfolk Records Office, but here again a complete blank was drawn. It seems that it will be very difficult, if not impossible, to find any information that will confirm the statements made by the medium.

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BSIG STILL GROWING.

Despite a somewhat rapid 'turnover' in members, BSIG is growing all the time and its mebership is greater than anytime since its formation in 1971. Despite a few financial set-backs the group is new financially solvent and seems to have settled down to serious research. Lantern sells out at every issue and more or less pays for itself these days, subscriptions are growing all the time and it is sent all over the world and is exchanged with many similar publications.

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'SPBQK ALL IN BLACK' AT DEREHAM: Mr. Len Smith and his wife Kay, of Colkirk, had the spookiest shock of their lives on Wednesday night. Driving home from a bingo session at Dereham, it was "eyes up" for a sinister black cloaked figure darting in front of their car. "We'd just passed the golf club house when I saw it right in front of me. I was sure I'd hit it," said 53 year old Mr. Smith yesterday. He jammed on the brakes, but there was no one to be seen. His wife in the front passenger seat, turned to him and said: "Did you see him?". "If it hadn't been for the fact that we both saw it, I'd have sworn I was seeing things. But truly we both saw it," he said. For his two back-seat passengers, the only shock was the sudden braking of the car. They wanted to know why we had braked, he said. He could not see any face to the mysterious figure. "It was all in black, a black hat and a black coat." And the spirit had nothing to do with liquid spirits. "We hadn't had a drink. We just wanted to get home," he said. There have been no previous stories in Dereham about a ghost in this area, but a few years ago there were reports of one in Sandy Lane, on the opposite side of the golf course...Mr. Don Slack, steward of Dereham Golf club said there was a black labrador dog that was inclined to roam the course, which could be one explanation. FROM: Eastern Daily Press; 17th July, 1977.

EXCHANGE MAGAZINES

THE CHRISTIAN PARAPSYCHOLOGIST: professionally produced magazine, dealing with psychic phenomena from a religious viewpoint. Quarterly. Annual Sub £1 from Leslie Price, I Devonshire Gardens, London W43TW.

ANCIENT SKILLS & WISDOM REVIEW: duplicated; quarterly. Book and magazine reviews on leys, folklore, geomancy etc. Annual sub. £2 from Paul Screeton, 5 Egton Drive, Seaton Carew, Hartlepool.

SKYWATCH: duplicated, bi-monthly. UFOs and related phenomena. Journal of the Manchester Aerial Phenomena Team (MAPIT). Annual Sub to SKYWATCH/MAPIT £2.30; single copies 29p from 92 Hillcrest Road, Offerton, Stockport, Cheshire. SK25SE.

FOG:"FRIENDS OF GHOSTS": litho'd, quarterly. Newsletter for the International Society for the Investigation of Ghosts. Ghosts, apparitions etc. Interesting material. Full details from The International Ghosts Registry, 369-J Western Drive, Santa Cruz, California 95060, USA.

NORTHERN UFO NEWS: duplicated, monthly newsletter of the Northern UFO Network. UFO reports, news and comment. Details from Jenny Randles, 23 Sunningdale Drive, Irlam, Manchester M30 6NJ.

ANOMALY RESEARCH BULLETIN: duplicated, bi-monthly. Fortean phenomena. Journal of the Michigan Anomaly Research group. UK Sub £1.50 pa, from Dave Fideler, 7098 Edinburgh, Lambertville, Michigan, USA.

MUFOB: Litho'd, quarterly. An informal journal devoted to ufology and allied subjects. Annual Sub. £1. from John Rimmer, II Beverly Road, New Malden, Surrey.

JOURNAL OF GEOMANCY: duplicated (litho'd illus), quarterly. Published by the Institute of Geomantic Research. Full details of this and all other IGR publications from Nigel Pennick, 142 Pheasant Rise, Bar Hill, Cambs. CB38SD.

RES BUREAUX BULLETIN: duplicated, tri-weekly. Fortean and allied phenomena. Details from Res Bureaux, Box 1598, Kingston, Ontario, Canada.

UFO RESEARCH REVIEW: duplicated, quarterly. Scientific approach to UFO Research. The journal of the Nottingham UFO Investigation Society. Single copies 25p. Full details from NUFOIS, 443 Meadow Lane, Nottingham, NG2 3GB.

THE JOURNAL of the Essex UFO Study Group. Duplicated, bi-monthly. UFO Investigations and reports. Annual sub £2 from D. J. Goring, 16 Raydons Road, Dagenham, Essex.

AWARENESS: duplicated. Quarterly Journal of Contact International (UK). UFO reports, articles, and investigation reports. Full details from J.B. Delair, 19 Cumnor Road, Boars's Hill, Oxford.

FORTEAN TIMES: litho'd, bi-monthly. THE journal of strange phenomena, curiosities, mysteries etc. Recommended. Annual Sub £3, single copies 75p. from Bob Rickard, PO Box 152, London N10.

THE LEY HUNTER: litho'd, bi-monthly. Sister magazine of the Fortean Times. Leys and allied phenomena. Annual sub £2.70. Alternatively a joint LEY HUNTER/FORTEAN TIMES subscription is available at £5.20 per year (10 issues). TLH is edited by Mr. Paul Devereaux at the same address as the Fortean Times.

STONEHENGE VIEWPOINT: newspaper format, quarterly. Professionally produced in the US of A. Astro-archaeology, geomancy etc. Annual sub £1 from 51 Charminster Avenue, Bournemouth, Dorset.

As far as we know all these magazines are still published. However, some of them we have not received lately in exchange for Lantern. Therefore, for economic reasons we can only send Lantern to those magazines that exchange on a regular basis. If you have a publication that you would like to exchange with Lantern please contact the editor. Every mag that we exchange with we advertise regularly in each edition. However, no magazine; no advert, sorry.!, but Lantern gets more and more expensive to produce and we must control very carefully the number that we can give away.

LATE NEWS: the 'Invisible College' reviewed on page 4, has just been issued in paperback with the title 'UFOs: The Psychic Solution' by Panther Books at 85p.

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